

LETTER,

FROM A

QUAKER

At Aylesbury in Buckinghamshire,

TO

PHILIP,

Duke of Wh——n,

At Madrid in SPAIN.

To which is Added,

The Duke's ANSWER.

(Ent. in the Stamp Office, according to Act of 1710.)

L O N D O N,

Printed for W. Fowler, -in the Old-Bailey.

A LETTER from a QUAKER, &c.

Friend PHILLIP,



ARVEL not at what I shall say unto thee, for long hath my Soul been sore troubled at thine Iniquities and Backslidings. Thou hast trod in the Pathes of Unrighteousness, and departed from the Ways of Truth, in which thy Forefathers did walk uprightly; wherefore do I rebuke thee. Thou did'st forsake the Law of thy Mother, and despise the Counsel of thy Father; for when he bade thee take to Wife a Daughter of the House of *Joshua*, thou did'st Rebel, spit in his Face, and broughtest his Grey Hairs with Sorrow to the Grave, for which the Land mourned, because he had done that which was right in the Sight of the People, and was therefore beloved



beloved of them; yet was thine Horn exalted, because thou camest forth of his Loins: For the Ruler of the Land raised thee to be one of the Cheifs of the People, and thou wast Mighty amongst Men. But following the wicked Devices of thine own Heart, thy Substance was soon wasted with riotous Living, and thy Goods became a Prey to Strangers; at which *Francis*, and other Extortioners, rejoiced exceedingly, because they had gotten great Part of thine Inheritance.

Friend *Adoniram* still cherish'd and comforted thee, but thou did'st with him deal craftily, returning Evil for Good; and because he could not be *pouring Water into a Sieve*, thou wentest forth into *Jerusalem*, and did'st there join thyself unto certain *Elaers* of the People, and to the *Levites*, and to mean *Craftsmen*, saying, *Let us take Counsel together against the Rulers of the Land,*
for

for they have not done righteous Things in Israel. And as Owls see the worst at Sunshine, Numbers gather'd together unto thee: Then Woe unto the Wives and Daughters of *Jerusalem*, for thou did'st deal *deceitful Measure* unto them.

Neither did'st thou cherish the Wife of thy Bosome as thou oughtest to have done, but did'st spend thy Hours in the Chambers of Wantonness, with strange Women; yea, it hath been affirm'd to the Bretheren that thou hast been within the Gates of *Babylon*, and there revell'd in the Embraces of the *Scarlet Whore*. Thy Harlots weep because thou sojournest in a Foreign Land, and can'st be with them no more.

When thou wast exhorted to leave the Dwelling of *Kedar*, and return in Peace to *Canaan*, thou hearkened'st not unto the Voice of the Servant of the Lord's Anointed, but turned'st thy Face from him saying, *I know thee not*: Wherefore

Wherefore will the Day come when thou would'st gladly lay hold of that saving Grace which was offer'd unto thee; for behold it will come to pass, that thy Name shall be blotted out of the Book of the Cheifs of *Israel*; then wilt thou repent of the Evil that is come upon thee, and say, *Lo it was of mine own seeking, mine own Rod scourgeth me, and I am not worthy of Men.*

The filthy Letter thou wrotest unto *Caiaphas* sheweth that thy Heart is filled with the Abominations of the Wicked.

But why did'st thou endeavour to stir up King *Nebuchadnezzar* to make War against *Israel*, and counsel him to send forth Ships to bring the Treasure of the *East* to his People, when thou knowest it doth of Right appertain only unto *Israel*.

Moreover, thou hast joined thyself unto the Fugitives of the Earth, and ye
have

have conspir'd together; which sheweth that neither thine Heart nor thine Head are given to *Uprighteousness*, but that thou *waxest* strong in Wickedness.

When the chief Ruler of *Israel* shall send forth his mighty Hosts, his Chariots, and his Horse-men, then will the Enemies of *Jerusalem* be smitten with the Edge of the Sword; then shall the Princes of the Earth tremble, and thy Soul be sorely dismay'd, and say, *the Evil is come upon Thee.*

Friend *Philip*, I am under an Oppression of Spirit while I am thus writing to you; yea, my Hand trembleth being sensible that there are many besides Thee and Friend *James* that have left their first Love, and have fallen from a State of Purity, which once they were Possessors of, and are come to be like the Prodigal Son, who receiv'd his Portion from his Father, and took his Journey into a far Country, and there wasted his Substance

stance with riotous Living. Oh! how glad should my Soul be that some of these Prodigals might be awaken'd, that they might remember from whence they are fallen, and call to mind how it was with them when they were in their Father's House, when they were fed at their Father's Table! Oh! my Soul is grieved with a Sense of their woful Condition, in a Sense of that Famine that is come over them, in a Sense of that Darkness, and Deadness, and Barrenness that is to come over their mean Spirited Souls! Oh! that they might be awaken'd, that they might come to themselves, as the Prodigal Son did!

But I fear it is not Husks that will satisfy either thine or his Hungry Soul, yet may ye both awake and come to yourselves, and repent and mourn for your Sin, and lament, and grieve and mourn over him whom ye have pierced with your Transgressions, and then will ye take up a Resolution with the Prodigal. Zadok

Zadok is return'd from the Counsels of the wicked, and hath found Favour in the Sight of our Lord the King, and Abiah flourisheth, dwelling in Peace and Plenty, neither are his Transgressions remembered among the People, because he wisely departed from Him who pretendeth he hath a Right to bare Rule over Israel, I know thou hast foolishly said in the Malice of thine Heart, that Benaiah sleepeth with his Fathers, and there are none to lead forth the People to BATTLE; yea in this thy Craft will also deceive thee, for behold the Sword shall be put into the Hands of him who shall avenge the Wrongs of the People.

Those that had Dealings with thee, their Hearts are sore troubled, because of thy Unrighteousness to them; Sorrow hath over-whelm'd them, and they cry, 'He hath left us in the Lurch, He is as a broken Reed, and will be with us no more. Yet would Grace and Lenity conquer thee, my Heart would rejoyce exceedingly

exceedingly; then would'st thou be unto me as the young Hart upon the Mountains of Spices, for my Soul still loveth thee because thy Fore-Fathers were Righteous, and a grateful Remembrance is still had of them. Therefore repent of thy Wickedness before it is too late, return to the Pathes of Truth, forsake thy evil Companions, and throw thyself at the feet of him whom thou hast offended, him whom thou well knowest, whose Mercy foregoeth his Justice, and which is the brightest Diadem in the Crown he weareth; lay these Sayings unto thy Heart, let that be smitten, and despise not him that chasteneth Thee.

It is reported that thou vain-glorieth mightily because of thy human Learning, and can'st speak in the Language of the Beast; and Men moreover say, thou hast Wisdom in abundance; But Friend Philip, remember that all thy Wisdom hath hitherto been Foolishness, and that the true Wisdom resteth not in thee. It

The Freinds of this Place grieve to hear it read daily of thee, that thou art associated unto Idolaters, & rovest from Place to Place amidst them, to behold their Abominations. When wilt thy Eyes be tir'd with these things, when wilt thou forsake them and turn to thyself. The Wife of thy Bosom sleepeth, and some have said that thou art going in unto the Queen of the North. Lo, cou'd thy Father but look from the Grave and behold thee in thy present Situation! he that had laboured all his Days to serve the People, and took Pain & Sorrow to himself for them, and prevented the Return of Idolatry amongst them; Ob! how my Soul waileth his Memory, and mine Eyes weep for thy Errors! I can say no more, so I bid thee farewell.

From my Habitation in the Place called Aylesbury, the 4th. Day of the 2d. Week in the Moon of what Men call July.

OBADIAH SORROW.

PHILIP

Duke of *Wh-----n's*

ANSWER

TO

OBADIAH SORROW,

QUAKER,

At Aylesbury in Buckinghamshire.

*If wand'ring in the Maze of Fate, I run,
And backward trod the paths I sought to shun;
Impute my Errors to your own Decree,
My Hands are Guilty, but my Heart is free.*

Obadiab Sorrow,

I Received a Letter from thee, by the Hands
of *Fight-the-Faith Skeleton*, in which it
will puzzle any Man to determine whe-
ther Nonsense or Prophaneness is the most pre-
dominant.

dominant. This Epistle of thine being a Compound of Folly, Irreligion and Impudence, I very reasonably conclude never dropp'd from the Pen of a Friend, whom, by way of derision, idle People call Quakers, for they are too wise to intermeddle in Affairs which no way concern them, have too much Religion to trifle with Holy Text, and burlesque the Stile of the Divine Writ, as thou hast most wickedly, as well as vilely endeavour'd to do; thinking, no doubt that Prophaneness was Wit, and scurrilous Language Humour. The Charge brought against me is such a Rhapsody of Nonsense, that it is loosing Time to take Notice of it, and proves it a ridiculous Production of the Enthusiastick Brain of some *Mess John*, who spits his Venom from under the innocent Cloak of a Friend; a People, who for the Quietness of their Lives and inoffensive Manners, are an Example worthy Imitation.

Thou talkest of the Country in which thou dwellest, as of the Land of Promise, and thou term'st the People of that Land, the People of the All-wise. I'll own that the Plenty of every Thing necessary for the Support of Life, may allow its being metaphorically call'd; a Land flowing with Milk and Honey; and the Inhabitants may be called *Israelites*, if you allude to their Rebellions, and their departing from the Commands and Obedience of God; but o.
therwise

otherwise, thy metaphor is altogether false; and as in this Sense it would be of no Service to thee, thou had'st much better have let it alone than have employ'd it. Dost thou think, my fictitious Friend, that I am a Stranger to the Abominations of *Sodom*? Do'st thou think that the Wickedness of your *Jerusalem* is not known, with Horror, throughout the Christian World? Or can'st thou beleive that a Man, who has been an Eye-Witness of the filthy Practices of your *Canaan*, is blame-worthy in withdrawing from the impending Judgments which such Crimes demand? Tell me one Virtue that is encouraged, or one Vice that is not practised among you. It is true there is nothing so worthy which is not preached; but then there is nothing so vile, which is not practised. I shall not reflect on any particular Set of Men, because it would be hard to say which among you is the most wicked. Friend *Obadiab*, thou hast proved by the idle Epistle thou sent'st me, that thou art as great a Stranger to Law, as thou art to good Sense; and if the Cause thou would'st support, had no better Casuist for its Defence, it had never been upheld so long, and the Hereditary Title would have prevail'd against the Good of the People; which I shall very strenuously assert (however aspers'd) when the Oppertunity is offer'd me. It is not to sew a Man in a Bear-Skin, and then b

him; I mean, to suppose a Man of Principles he denies, and then fall foul on him, and endeavour to render him odious. I left your *Canaan* because it was fallen into Wickedness, and the Sin of *Sodom* began to take Root in the Metropolis; and I quitted a Religion, which no longer subsisted than in Theory: But this is no Rule for my having quitted my Pretensions to common Sense, and rejecting the Dictates of Reason. Thy Charge of Idolatry is altogether invidious, and either thou art profoundly ignorant, or thou knowest the Imputation abominably false. Some will tell thee I have not changed my Religion, but only taken up one. I confess we are more apt to follow Example than Precept; and it's not to be wonder'd at, if a Man of my Age should think Religion no other than a political Institution, when I have heard that exploded over a Bottle which was deliver'd in the Pulpit, and that not by ignorant and unthinking Men, but from Men of Learning, and whose Interest obliges them publickly to stickle for, what they in private ridicule. But I shall here defend the Religion I have lately professed, nor impugn that of my Forefathers, (who if they had lived as thou say'st uprightly, reap the Fruits of it,) for the Change of my Affairs may perhaps oblige me one Day to return to the Faith I have abandoned; and you know Inveteracy

is an Enemy to Prudence. I live by a Scheme
I have laid down to myself; and it's a Maxim
with me, that I ought, in the first Place, to
act for my own Interest; and had I not thought
what I have now done conducive to that, you
may depend upon it, I should never have taken
these Measures for which you blame me so
much and so inconsiderately. Another Maxim
I have is, never to make any Prince, Religion
or Faction an irrevocable Enemy; for I know
the Vicissitudes to which humane Affairs are
subjected, yet I don't know how soon I may
want the Protection of an opposite Party. I do
nothing without Reasons, and am always ready
to allow those of a contrary Faction; if for my
Interest, to be the strongest, and willingly re-
cant the Errors with a specious way of arguing
had led me into. It is true, I now think that
the Crown of *England* is not in the Dispo-
sal of the People, that an Hereditary, is a divine and
indefeasible Right, and that to resist a Prince
who has such a Title, or abet and assist those
who doth withstand him, is acting diametri-
cally contrary to the Scriptures, and conse-
quently hazarding my Salvation. I have very
substantial Reasons for this Belief, but that
I shall always have the same Faith, is more
than I dare venture to affirm, for I may per-
haps hereafter have as substantial Reasons, to
think it ridiculous that one Man should dis-

pose

pose of the Lives and Fortunes of several Millions, who shall be obliged passively to submit to his capricious Humour; and like the Subjects of *Muly Ismael*, Emperor of *Morocco*, stretch out their Necks to his Scymeter, whenever he has a mind to try if he can cut off a Head at a stroke. I shall, perhaps in Time, think it reasonable to suppose the King, a Minister for the Good of his People, who is to be Obey'd while he acts up to the Duty of Function; and when he deviates from the Pathes of Justice, perverts Judgment, breaks in upon the Laws, aims at the enslaving of his Subjects, either in Person or Conscience, and forgetting his Duty, delights in spreading Devastation, is pleased with Blood, acts by Caprice, makes his Humour the Rule of Government, and with despotick Power seizes on the Properties of the Subject, He then should be esteem'd a common Enemy to Mankind; and tamely to submit to such a Prince, wou'd be acting contrary to the Law of Nature, which teaches Self-preservation. Many Examples may be brought to prove that the people in such a Case ought to cast off the Yoke, and dethrone a *Prince*, who having divested himself of Reason which alone distinguishes between Man and Beast, is no longer fit to govern Men. The Throne being thus vacant, it is in the power of the people to make Choice of the most worthy to govern for

the common Good, and this Choice ought to be acquiesced in, by those whose Interest might make them wish the power to oppose it. Here it may be justly said, *Vox Populi, Vox Dei*. This I say, may perhaps, be my future Way of thinking, for tho' the poet has said that Woman is a fickle and changeable Thing, yet I assure thee, *Obadiab*, Men fall no way short of them, and have, if not a better, at least an equal Claim to the Character. Whatever knowledge thou pretendest of my Father, thou art altogether a Stranger to his Son; and thy pretended Grief is ridiculous. Thou think'st that I talk disrespectfully of the present Ruler, as thou term'st him; by which I perceive thou art one who from the Dreggs of the people judgest according to thy own mean Notions, for Men of Education never speak ill of *Princes*; and however they may disapprove their Conduct, they mention their persons with Respect. I may deny him the Obedience of a Subject for Reasons I have already given; but I shall never deny him that respect is due as a great and sovereign *Prince* a *Prince* of the Royal Blood. If any treat him with scurilous Language, examine into the Character of the person and you'll find him some mean and illiterate Fellow; Gentlemen know too well what is due to their own Character to fall into such poor Ways of shewing Resentment. I look
upon

upon thy Master to be a wise and a great Prince
 and he is the only Prince now living (except
 his Son) who has at once acted in the double
 Capacity of General and Soldier. He is a
 Prince, who perfectly knows the Genius of the
 people he governs, as his whole Administration
 demonstrates; and in my Opinion he treats
 you better than you deserve! for I know your
Israelites to be a stubborn, changeable, discon-
 tented people whom no King can please,
 Mildness the English ne'er will gain,
 And Roughness will not do;
 Should Christ himself defend again,
 And o'er the English Nation reign,
 He would be crucify'd a new.

That is to say, if they cou'd follow their own
 fantastick Humors, I have only a Word of Ad-
 vice to give thee, Friend *Obadiab*, and so con-
 clude. Never talk of a Man till you know
 him thoroughly, otherwise you will hurt your
 self more then the Person against whom you
 cast your pointless Satyr: Never give Advice
 till its asked; because Advice unask'd, is sel-
 dom agreeable, for it shews you arrogant to
 your self Superiority of Judgment; Never take
 a Man's Character upon Hearsay, and be tender
 of every Man's Reputation, or thou shalt soon
 loose thy own, be avoided by Men of Sense;
 do you own Duty and rather pity then revile
 those who you think in an Error; remember
 in

in this Point the Fable of the Traveller, on whom the Wind and Sun exerted all their Power. Lenity has much more Force with generous Spirits than Harshness. Give over writing Letters for the Press, because thou art no way fit for the Undertaking, and may it injure the poor Man who buys thy Productions, if any are weak enough to make the Purchase, and trouble no more with thy Impertinence the Man who will scorn to take any farther Notice of thee, and knows better his own Interest than thou canst teach it him, being altogether ignorant in his Affairs: So Obadiab, if thou wilt take my Advice, thou'lt reap some Advantage from thy Letter, which is more than thy Printer will do. Fare thee well,

W—N

P. S. I can't help taking Notice to thee (tho' I disdain to answer to all thy Inveteracy, which makes thee often unintelligible) that when thou mentionest thy Friend James, having forsake his first Love, and being fallen from a State of Purity, thou renewest his Grief, and makest him look back with Sorrow upon his younger Years; he owns he has been the Bubble and Fool of designing Men, who took the Advantage for his Sincerity (believing all Men, like himselfe, and

W

was betray'd into Measures he ne'er design'd to patronize. But whether He and you mean alike, I'll not venture to say. However this I'll take the Liberty to vouch, that nothing is more ungenerous than one of your *Israelites* to insult him, who never design'd, however mislead, other than the good of his Country; who, when a general was above a private Interest, and spent a plentiful Estate in the Service of the State, while he might have rais'd a very great one had he taken Measures which others thought lawful, and whom no Soldier nor Parliament can tax with having eat their Bread or of being guilty of peculation.

July 28.
1726.



FINIS

